



Herald of HOLINESS

January 20, 1960

Faith with Faithfulness

General Superintendent Young

With a fresh accent Martin Luther proclaimed the scriptural truth, "The just shall live by faith." His own experience had taught him that no effort of mortal man can bring soul peace. Only simple faith in Christ and His atoning death gives deliverance. But the scripture itself also underscores the truth that our spiritual life, if it is to endure, must likewise be nourished through faith.

How to live the good life in an evil world is the supreme assignment of the Christian. Also, how to reconcile our world of injustice, suffering, and sorrow with an inherent faith in the goodness, holiness, and supremacy of God presents something of a dilemma. Sometimes our days and nights of tragedy, losses, and reverses put faith to the supreme test. In such an hour will we allow our questions and fears to engender doubt and will doubt lead to distrust? In times of testing God sometimes withholds everything but himself. Even the reality of His presence is maintained then by simple faith alone. There seems to be so little that God can tell us, for He does not always spell out all the answers. Calvary is His supreme reply to all our woes, for it speaks of God's final triumph as well as Christ's own suffering. All of us need to learn the soundness and maturity of Augustine's insight, "The reward of God is God himself." Maybe when our eyes are wet with tears this truth will come clearer, for to be able to lose all and still keep God is not actually tragedy; it is spiritual maturity and discovery. Meanwhile we must learn to follow general directions and wait for particulars with a steadfast trust.

In his day Habakkuk cried out with triumph of faith despite the tempest of his own soul: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation" (3:17-18).

In our twentieth century may God give us a faith like this!



LATE NEWS

Rev. Floyd O. Flemming has accepted a call to pastor First Church in Binghamton, New York.

Married fifty years ago on November 17, at Wheatland, Wyoming, Rev. A. C. and Mary H. Augsburg of 17650 Navajo Trail, Los Gatos, California, were given a reception by members and friends of the Los Gatos Church of the Nazarene. A golden "money tree" bore gifts from friends for the couple. Greetings were brought by Dr. D. I. Vanderpool, and by Rev. Harold Beeson, the local pastor. Brother Augsburg served twenty-six years in Northern California as pastor, and two years as an evangelist. The couple have one son, Don H., of Milford Village, and eight grandchildren.

Rev. William Spurlock, pastor of the Church of the Nazarene at Avon Park, Florida, has been elected president of the Avon Park Ministerial Association for 1960. There are fifteen participating churches, and twelve retired ministers who are members of the Association.

For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else. I have not spoken in secret, in a dark place of the earth: . . . I the Lord speak righteousness, I declare things that are right (Isaiah 45:18-19).

"A Little Child Shall Lead Them"

It has been a burden God placed upon my heart to always invite those with whom I come in contact to attend services in our little church in Schuylkill Haven. The saying, "God moves in a mysterious way His wonders to perform," has proved true in this incident.

Early one Monday morning my little two-year-old niece who was visiting in our home came to me and said, "Rosie, will you take me shopping?" Later that day we went on our little shopping trip and her desire was fulfilled when we went to the restaurant and she ordered her ice cream treat. A conversation sprung up immediately with those sitting around us and little Patsy was the center of attraction. The waitress finally brought the ice cream and we thanked her.

I looked at my niece and said, "Patsy, what do we do before we eat?" She

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immediately bowed her little head and in an audible tone prayed, "Amen, Amen." Looking up she looked straight into the eyes of the gentleman sitting next to her and said, "Mr., you didn't do that!" He dropped his head and replied, "I'm sorry. Honey. No, I didn't. I'm sorry!" Then looking at me he said, "You're Mrs. Hoffman!" I agreed and invited him to attend the little Church of the Nazarene on West Main Street. With that the man arose from his chair and looking at my niece one more time said sadly, "I'm sorry; I'm sorry; I didn't do that."

This to me proved to be a witness given by a child—a witness that will never be forgotten.—RIV. MILDRED HOFFMAN, Pastor, Schuylkill Haven, Pennsylvania.

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths (Proverbs 3:5-6).

THERE IS A NAME!

The streetcar was crowded, with every seat taken and some standing in the aisles. The windows were open, so that the noise of the wheels and the sounds of traffic were distracting, making conversation difficult.

Near the rear of the car sat a mother with a small boy. She was speaking to someone in regard to an older son who had been drowned in a swimming accident. The little boy interrupted in a voice clear and vibrant, "My brother has gone to be with Jesus."

The instant that name was uttered, it seemed that every voice was hushed and the noise ceased. There was a moment of silent meditation because a little boy had spoken the name of Jesus. Brief seconds passed and then again we were aware of the noise and conversation resumed. But one sensed that some had changed the channel of their thoughts and continued to meditate on Him in whose name there is power to still the noise and strife of life.

We too, in confidence, with vision and purpose, can help to steady those about us with the name which is above every other name. There is power in the name of Jesus!—MARGUERITE CASHMAN.

Should It Be Your Lot to Suffer!

By F. W. DAVIS

*Should it be your lot here to suffer,
Don't ever recant in the fight;
The hand of the Lord may be working,
If you're walking in Heaven's pure light.*

*The path in which He may lead you
May often be sprinkled with tears.
Be true; there's a prize that awaits you,
Where time is not measured by years.*

*Many blessings that come from the Father
May be issued to us in disguise;
We will not comprehend all the meaning*

*Till we reach our home in the skies.
Hold fast to the hope that's immortal,
Till your last evening sun has gone down,*

*And you'll see the dawn of that morning
Where you'll wear a robe and a crown.*

I believe now I know better the meaning of the words—

In the Heavens

WITH

CHRIST

By MARIAN L. KNORR

So often I have read and heard about sitting in the heavens with Christ, and yet until last night I never really quite understood how it would be.

It was a wonderfully blessed service from the beginning. The songs and choruses were sung and resung, and the testimonies rang out loud and true midst a lot of fervent "Amens" and "Praise the Lord's." Then the pastor read in Hebrews, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (3:12), and, "So we see that they could not enter in because of unbelief" (3:19).

I had heard these passages preached on and expounded before, but God came in a marvelous and mysterious way and simply touched our pastor with His hand and, lo, it was as if scales fell from my eyes and I could see Jesus *face to face*. No, not a mirage! Not a dream! Not a vision! But suddenly, *spiritually*, I did see Him. If ever God spoke through a human being, He spoke through my pastor last night. Bless God forever!

Prayer of a Pilgrim

By BERNIECE AYERS HALL

*Sometimes life's road becomes so rough and steep
As it mounts from a valley up a hill,
With weary days and nights devoid of sleep,
That we pass by the wayside blooms that spill
Their color and their fragrance on the air.
Sometimes the press of problems is so great
The load is more than human strength can bear
And we would fall beneath its crushing weight.*

*Then, Lord, we look to You, through veils of tears!
And tho' our feet may bleed, our hearts may ache,
We see another road across the years—*

*We know we walk no way You did not take!
Friend of all pilgrims on the lonely road,
Stretch forth Your hand to help each lift his load!*

He mentioned the trip through the Red Sea, dry-shod, the wanderings in the desert because of sin, the water from the smitten rock, the fleecy clouds protecting them by day and the pillar of fire by night. All these simple, precious evidences of God's providential hand in the lives of His children—how they stood out that night like letters of gold! I felt I was indeed on sacred ground.

He went on, eloquently and fervently, and told of the way the children of Israel murmured and lost faith, and how literally hundreds of thousands died by the way and could not enter in because of their unbelief. He warned us solemnly lest we too should turn from the living God in unbelief. The ears that did not get *that* message were deafened by sin; of that I am sure.

I cannot possibly explain what happened. I felt as if my heart would leap right out of my body. I sat perfectly still and never uttered a sound, but I felt as if I *might* land on top of the seat at any moment. Truly, if the Rapture had come then, the trumpet had sounded and Christ had appeared in person, I would have been ready and certainly not startled or amazed.

At the close of this mighty message, and prayer, we stood and sang "It Is Well with My Soul." When we got to the stanza:

*My sin—oh, the bliss of this glorious tho't!—
My sin—not in part, but the whole—
Is nailed to His cross and I bear it no more.
Praise the Lord, praise the Lord, O my soul!*

I was singing with my hand raised high to Him, my eyes closed, and the tears close. I felt I couldn't stand any more.

Afterward I had to tell the pastor how I felt. I barely made myself understood, but he seemed to appreciate what I felt, and was glad. Oh, thank God for the Church of the Nazarene, for salvation, and for sanctification, so that we may indeed here on earth sit in the heavens with Christ! Glory be to God!



And the Christian Faith

While we are persuaded as a people that education is no substitute for the Christian faith, we are equally sure that history bears testimony to the fact that there is a high correlation between areas where the people are enlightened and the strongholds of *the faith*.

During the Dark Ages, when learning was at such a low level, there was at the same time a corresponding decay in spiritual life. The church leaders preferred to keep the people in ignorance so that they would not question the practices and the authority of the Church. And it was not sufficient that later the people won the right to read the Scriptures and that God's Word was printed in the language of the people. It was necessary also that the masses of the people be taught to read and write, so that they might know the truth for themselves and might have an effective means of communicating that truth to others.

The Church took the initiative in this teaching mission either by church-supported schools or by encouraging the development of some type of public education. In doing this the Church was not thinking to develop a substitute for the faith but rather to foster a movement which should enable the people in their seeking after the faith and to increase the effectiveness of their witnessing to others.

In the early days of our public school movement in America, emphasis was placed not only upon the three *R*'s but also upon the Bible and its teaching. Since the Bible was about the only printed matter available and since the teacher was often the local minister, this was a natural development. No objection was raised to religious instruction in the school because people of like faith tended to settle in the same community; thus there were few to protest. As the idea of separation of church and state

developed and as immigrants of varying faiths came to settle in these communities, pressures developed to restrict the use of the Bible in the public school classroom and to limit religious instruction.

The last vestige of the Bible as a Book in the classroom is the requirement, in a few states, that the school day begin with the reading of God's Word. We are convinced that great good is accomplished even in this seemingly casual reading of His Word. For many of our girls and boys this is the only contact which they have with the Bible message. Even though the teacher in most instances is forbidden by law to comment on the passage read, in many cases where community sentiment permits, the teacher has occasion to answer the sincere questioning of the pupils. Teachers bear testimony to such opportunities, and under these circumstances how important it is that the teacher bear true witness to the faith!

With the rapid development of public education in the United States it is important that we keep our perspective in education clear and true. We must ever realize that the home and the Church are institutions more basic to man's need. We must never allow the school to supplant either of these two God-given institutions. The public school rather is cast in a supporting role. If it is to achieve its highest aim it should make definite contributions to the strengthening of the home and the Church.

Even though definite teaching of sectarian religious concepts is forbidden in the public school, this does not preclude instruction in moral and ethical values. There is evidence on every hand that the moral standards in our public schools are higher than in the general community life. But the school must do more than stress moral values. While in public education we cannot assist the Church by definite religious instruction, we can help by not hindering in either attitude or deed. Every opportunity should be taken to show respect for the Church, its message and its ministry.

It is our prayer, and we trust yours also, that education will be an effective tool to open the minds of girls and boys that they might be able to see that it is by the Christian faith that we have life, and that we can have it more abundantly.

It's about as reasonable to have heavy weights hanging to your feet as you try to swim as it is to have heavy sins hanging to your soul as you try to reach heaven.—WALTER E. ISENHOUR.

Lincicome Says—*

Holiness does not put us where we cannot fall. The history of every person is loss or gain. The law of life is progress or degeneracy. There are two principles in every heart—a progressive principle and a retrograde principle. At the minute the progressive principle ceases to operate, the retrograde principle begins. Hence we are going forward or backward. We can't stand still. We cannot stay where we are.

There are no stationary positions in life, physically, intellectually, nor spiritually. We are living souls and never twice the same. Life is not built on a level; it is built on an incline. So when we stop climbing we are likely to slip, and that slip may result in a slide. Religion does not give us any fixed state above which we cannot rise nor below which we cannot fall.

All life is subject to evaporation, decay, and death. All life will die except it be fed. This is true of animal life, vegetable life, and spiritual life. When we were converted God put the fire in our hearts, but it will go out except it be fed. No organism can sustain itself, be it ever so complete.

Backsliding is no new thing. We have no monopoly on it in our day. Back as far as Hosea we read, "My people are bent to backsliding" (Hosea 11:7). Some tell us they don't believe in

backsliding; they believe "once in grace, always in grace." We believe in backsliding—we not only believe in it; we practice it too. There are just two kinds of backsliders, the external kind and the internal kind. No degree of grace puts us where we cannot fall, because holiness will not put us where we cannot sin. Sanctification does not destroy our capacity to sin; it only destroys our bent to sin.

Sanctification will reduce the probability of our falling from grace by changing the field of battle from the inside to the outside. The temptation of the justified man comes from two sources—from within and from without, while the temptation of the sanctified comes from only one source—namely, from without. If he has any from within, it is with his human nature and not his carnal nature, for the carnal nature has been crucified. "Knowing this, that our old man is crucified." Not counteracted, not annulled, not suppressed, but "crucified"!

It is said of Jesus that He was tempted in all points like as we are. Like as who? Like as those who have been born again? No. Christ never had a fallen nature to tempt Him. He was tempted in all points like we are who have been made holy. We who have been made holy are not tempted in many ways that the justified man is. Yes, indeed, the sanctified man is tempted. I am only saying his temptation is from without and not from within.

*Rev. F. Lincicome, retired Free Methodist evangelist.

BEYOND THE STARS

By **ETHEL G. AYCOCK**

*It has been said, "He builds too low
Who builds beneath the stars."
Why should we hope to dwell or roam
Too long on earth, when well we know
This world is not our home?
E'en as the eagle with piercing eye
Stretches her wings and flies, up-up
To dizzy heights—sits upon the lofty crag,
Looks at the dizzy throng below,
And feels secure because she knows*

*That she is safe from ev'ry foe—
So we, when the summons comes
Must leave this vale of tears—
God sends His angels to bear us home
Where we are safe eternal years.
At night I look into the sky;
By faith I see my loved one there—
Not in the grave beneath the sod,
But in high heaven, beyond the stars,
Forevermore to be with God!*

They Were Astonished . . .

By **E. D. MESSER**

Pastor, Largo, Florida



And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? (Matthew 13:54)

Jesus Christ is the greatest source of astonishment in all the world. In referring to Him, His life, His messages, His works, His love, such superlatives as astonished, amazed, marvelous, wonderful are used over and over again.

From the time King Nebuchadnezzar was "astonished" when he saw four men walking in the midst of the fire and recognized "the form of the fourth" as being "like the Son of God," down to the present day, we are astonished when we behold the wonders of our wonderful Lord.

The prophets astonished the world when "they told in words of burning eloquence of the unparalleled power and glory and majesty of the kingdom and reign" of the oncoming Christ.

The shepherds were astonished out yonder on the Judean hillsides when the angel of the Lord announced His birth.

The wise men were astonished when they saw His star in the East. King Herod was astonished when they inquired of him where Christ should be born.

At the age of twelve He sat in the midst of the doctors, "both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers" (Luke 2:46-47).

In His early ministry, when He read from the prophecy of Isaiah and proclaimed, "This day is this scripture fulfilled in your ears," the account goes on to say, "All bare him witness, and wondered at the gracious words which proceeded out of his mouth" (Luke 4:21-22).

At the conclusion of His Sermon on the Mount, "the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes" (Matthew 7:28-29).

The disciples were astonished when He told them, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." When they heard this, "they were exceeding amazed, saying, Who then can be saved?" (Matthew 19:24-25)

The manifestation of His power is a source of amazement and wonder. His power over material things: feeding the hungry multitudes, stilling the tempests, guiding schools of fish into empty nets. His power over sickness and disease: healing the sick, restoring sight to the blind, cleansing the lepers. His power to transform lives: forgiving sins, setting captives free, comforting those who mourn, healing the brokenhearted. Power over demons: Jesus delivered the maniac of Gadara and told him to go home to his friends, and to tell them how great things the Lord had done for him. "And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did *marvel*" (Mark 5:20). Power over death: restoring life to the only son of a widow, to the daughter of Jairus, and to Lazarus. Resurrection power: He declared, "I am the resurrection, and the life" (John 11:25). He proved it by coming forth from the grave.

He astonished His disciples by His appearances after His resurrection: yonder on the Emmaus road, behind closed doors, down by the seashore. He astonished them when He led them out as far as Bethany and was taken up right before their very eyes.

He has astonished the world with His *marvelous* love: "While we were yet sinners, Christ died for us" (Romans 5:8). And John expresses it in these words, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I John 3:1).

Yes—amazing! marvelous! wonderful! astonishing!—in every way in which He might be contemplated.

"They were astonished"—at His wisdom, His gracious words, His doctrine, His power, and His marvelous love.

The greatest astonishment of all comes to the individual when he embraces Jesus as his Lord and Master, and his life is transformed.

Has Jesus astonished your heart?

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death (I John 3:14).

*The knots and shadows
are but God
working on—*

The Other Side of the Pattern

By MAUD V. MEEK

When in Italy some years ago I loved to look at the beautiful tapestries displayed, as they hung upon the walls of the galleries. The finished picture in its beauty was all I could see; the other side of the pattern was hidden from my view.

Weaving is one of the oldest arts. Records have come down to us, from the earliest memory of man, of a weaving process begun—probably from watching the examples of the birds twining their twigs into nests. Then man wove the reeds and rushes into a form of covering. Later it was developed through skill into fine-twined linen and other manner of fine or coarse fabrics as the need arose through man's necessity and commerce. Examples of this work, in either painting or fabric, have been found in the Indus Valley, in Egypt, and along the Mediterranean throughout the Far and Middle East.

In Genesis we read of Rebekah covering herself with a veil when she saw Isaac, her future husband, walking in the fields. God gave explicit instructions regarding the curtains and the priestly robes in the planning of the Tabernacle.

Weaving is accomplished on a loom. There are many kinds of looms; some simple and others a little more complex. The thread or yarn is tied on a lower and upper bar, running lengthwise from one bar to the other, making what is called the warp. Thread is attached to a shuttle and is woven in and out horizontally through the warp and is called the woof. It forms the web or cloth when finished.

The weaver has a pattern to follow. He will stick a pin at the place where he leaves his work, so he will know where to begin when he resumes the task. Often an original mental picture is held while the weaver works. The American Indians are adept at this. On the wrong side of the work are knots where various colors of thread have been joined which formed the pattern. Some of our most fabulous tapestries when seen on the other side of the pattern show this knotted surface.

Just so in life! With the shuttle of time are woven into our lives many mysterious events which in God's plan are making a tapestry of beauty or otherwise as we obey His commands. Often we can see only the other side of the pattern, which is full of knots and various colors. The command is, "See, . . . that thou make all things according to the pattern shewed to thee in the mount" (Hebrews 8:5).

Do we have a pattern today? Yes, the Word is our Pattern. In a sense we can keep our eyes upon it; but there are other happenings over which we have no control which are shaping the pattern of our lives. This is when God holds the pattern. Nothing touches us but what first touches Him.

He sees the image He wants to make of our lives, and things are permitted to enter our lives which are all working for our good and shaping to conform to the image of His dear Son. In this respect we cannot see all of the pattern but He sees. "What I do thou knowest not now; but thou shalt know hereafter" (John 13:7).

It is said that the famous lace weavers in Belgium weave best when they are in the dark and the light falls on the pattern. Could it be that the dark things in life are weaving a far more beautiful pattern that the Master sees, which we cannot see as we look at the knots and tangled threads on the other side?

If some strange, mysterious providence comes our way, we are to trust and believe that the Master Workman knows what is best for the picture. He will bring beauty out of all that seems dark and difficult here, if we trust Him.

*No night so wild but brings the constant sun
With love and power untold;
No time so dark but through its woof there runs
Some blessed threads of gold.*

—CROUCH

THE CROWN

By GRACE V. WATKINS

*Afar I saw the crown and said,
"Oh, I shall wear it on my head.
How gold and beautiful and bright,
Like early summer-morning light!"
Then eagerly I climbed the hill,
Hurrying on and on until
At last I wore the crown that burned
With shining jewels. Then I learned
That sometimes crowns with sparkling stars
Mean burdening weight and bruising scars,
And thought of One whose crown was made
Of thorns. Then quietly I prayed,
"Lord, that my crown may ever be
Commitment and humility
And holy, selfless love to Thee!"*

TOO MANY OF US TALK



BUT NEVER LISTEN!

By K. BOYLE

The story is told of a little boy who was found one noon hour sitting in the rear of a large church.

So very quiet was he that the pastor walked over to him and asked, "Sonny, what are you doing?"

"I am talking to Jesus," said the lad.

Somewhat amused, the pastor asked, "And what do you say to Him?"

Without a moment's hesitation the boy answered, "I just say, 'Jesus this is Stevie.'" "

"And then what does He say?"

"Why, sir," said the child quickly, "He just says: 'Stevie, this is Jesus.'"

Worship may be many things, but essentially it is just what Stevie was doing: he was praying in his own way and listening for the voice of Jesus.

Too many of us *talk*, but never *listen*!

One hour alone in prayer, listening to the voice of God, might make us new men, changed from poverty of soul to spiritual wealth, from trembling to triumphing. We have an example of this in the life of Jacob. He was a crafty shuffler, always bargaining and calculating, unlovely in almost every respect; yet one night in prayer turned the supplanter into a prevailing prince, and robed him with celestial grandeur.

Of the many causes of wrecked lives, none rank higher than *neglect* in our prayer life. "How shall we escape, if we neglect . . . ?" (Hebrews 2:3)

Neglecting prayer, communion with God, for another hour of cheaply contrived suspense on the television!

Neglecting the quiet meditation of heavenly things for another eager perusal of a story or comic magazine!

Neglecting the study of God's holy Word for another toxic viewing of some unholy nonsense or diversion!

Neglecting the things of God, for the things of earth!

Take heed! How many today take time, as the little boy Stevie did, to talk to God, then listen to Him? How many prize the characteristics of the divine nature—meekness, patience, gentleness, faith, goodness, graciousness, long-suffering, mercy, justice—above the pleasures and treasures of earth? How many love the truth, for truth's sake?

How many knees bend today in agonizing prayer for a fuller outpouring of the Holy Spirit?

Surely, with all the hours of our day given to "the cares of this world and all its folly," we can afford to spare a space for heavenly wisdom! How many of us spend enough time with Jesus that we can say as the little boy, "Jesus, this is ——," and have Him say, "——, this is Jesus"?

While man reaches out literally for the moon in this space age, he needs to take time to reach farther—he needs to *reach God*.

The atom has been split, the space barrier has been pierced; there remains now to find that atmosphere where meditation and prayer can flourish unburdened by the day-to-day pursuits that customarily beset us. For Jesus warned: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, . . ." (Luke 21:34).

Neglecting prayer and time alone with God, by any man, by any habit, by any indulgence, by any prosperity, is a dangerous thing. Fearful is the peril of this *neglect*.

Some of the greatest achievements of the world were produced by men who *took* time to pray, to talk to God, then to *listen* to His instructions.

May we often tarry at Jabbok, and cry with Jacob as he grasped the angel,

*With Thee all night I mean to stay
And wrestle till the break of day.*

From that night Jacob lives on the sacred page as one of the nobility of heaven. Could not we, at least now and then, in these weary, earth-bound years, hedge about a little of our time for such enriching traffic with the skies?

For wealth and for science, for gratification of using our talent, men cheerfully "quit their warm couches." It is said that Michelangelo, while making the great statue of David, slept in his clothes and kept food continually at his side, eating it a bit at a time. Cannot we get alone now and again with God and speak to Him, and let Him speak to us!

What a deep and abiding comfort it is to know that God's presence is always near, that He never

fails, that He is never negligent in His listening to us—all He asks is that we *take time to listen!*

God's presence is our constant source of reassurance, for any difficulty in life, when we not only talk to Him, but also *take time to listen.*

*Even a broken-down motorcycle
proved that we are—*

"Never Alone"

By **BRIAN L. FARMER**

Pastor, Glasgow, Scotland

I felt terrible.

My motorcycle had broken down in a distant town, and traveling home in the bus, I felt really sorry for myself. There was the expense of transporting the abandoned machine plus the extra expense of the bus ride. It would be inconvenient, too, being without my cycle even for a few days. Oh, the nuisance of it all! And it *would* have to happen so far from home! Then I began a new method of multiplying the misery by a futile speculation of the unknown defect and what it would cost to put it right. No doubt it was my own silly fault that the mishap occurred, since I had changed to a different brand of oil lubrication in contradiction to the maker's recommendation!

Just then a young man entered the bus. There were plenty of empty seats, but he sat beside me and turned to speak.

"Never buy a motorcycle," he said.

I thought, We have a common bond, my friend; I couldn't agree more, and replied, "I've just left mine at Motherwell. Where's yours?"

"The gear lever has broken," he said. "I've left it at a farmhouse."

I grinned and felt better. I wasn't *the* most unfortunate person in the world; I was only *one* of them.

Coincidence convinced me that we are never alone in anything. The adulteress in the Gospel of John must have felt horribly alone as the smug, self-satisfied accusers stared at her in her shame. But she was not alone. She had companions in iniquity, for not one of the accusers was sufficiently without sin to be able to cast a stone.

Conversely, Elijah pitied himself, imagining that he was the only righteous person around. He complained to God that the children of Israel had forsaken God's covenants, thrown down His altars, slain His prophets with the sword, and that he was left all alone. Feeling as he did, he was confident

NEWS in PICTURE



DR. H. ORTON WILEY, with the pastor, **Rev. J. George Taylorson**, looking on, shows his appreciation for the birthday cake with three candles symbolizing the past, present, and future, presented to him while 150 guests sang "Happy Birthday," at a dinner held in his honor on November 15. Dr. Wiley has been a member of Bresee Church of the Nazarene, Pasadena, California, since 1926. Greetings were also read from many of the general officers of the Church of the Nazarene, leaders of our colleges, missionaries abroad, and a host of other friends around the world. A birthday present of \$267 was also presented to him. The dinner followed the morning worship service in which Dr. Wiley's favorite scripture passages and hymns were read and sung. It had been planned that Dr. Wiley would bring the message of the morning, but his strength would not permit; so his stirring sermon "God Has the Answer" was presented by Pastor Taylorson to an appreciative and responsive congregation of approximately nine hundred people.

that soon he would be killed also. God was able to call the roll of seven thousand faithful Israelites to mark Elijah's arithmetic with a big red cross!

There are no unique dangers or difficulties, defeats or discouragements, griefs or grudges, perversions or persecutions, sins or sacrifices, trials or temptations. Christ is more than adequate for all. He has dealt with a condition like mine a thousand times.

"Never buy a motorcycle," the young man said.

Well, perhaps not, but mine taught me a very practical, yet unmechanical, lesson. I am *never alone*. Not even when I feel that I am!



Sale

Are You
a
Bargain
Hunter?

By ILA R. MONDAY

The pros and cons of all of life begin, perhaps subconsciously, to be weighed by one at an early age.

A toddler, while he wouldn't tell you in so many words, doesn't at first count the cost of reaching from his high chair for a piece of cake on the table. Now his mother knows that if he stands in his high chair and reaches too far out, thus overbalancing himself, he will tip over and fall. But if she is out of the room, he may try it and do so. Also it might take more than one similar fall to convince him that there *will* be a cost, even if he gets the cake, or whatever he has reached for. And finally he'll begin to wait till Mother gets him

the cake, or find something else to occupy himself—because he remembers the “cost.”

As he grows older, he learns more and more to “count the cost” of things. One week, after receiving his allowance of ten cents, he bought an ice cream cone. But he learned then that he had no money for lollipops and sticks of gum for the whole week following. He considered the next allowance, then, more carefully. But he bought a plastic toy car with his dime, and was very happy till the next “payday,” for he played with the toy car a good bit that week. The toy car, then, was worth what it cost to him.

The cost of a favorite tune on a record may cost a junior high girl her allowance, and prevent her from getting those snapshots at the drugstore. She must choose which she'd rather have; she must “count the cost” in preferences.

Later in life a good job may influence an ambitious young man to leave his family and home town to move to a strange city. Or he may fall in love and wish to marry, and set up a home separate from his childhood surroundings. All through our years we weigh things on the *scales of life*.

Even when we make the great choice there is a cost involved. Some seek to weigh God's choice for them against the things they are now enjoying, and honestly think they have done so when they choose their old way. But the mountain of what they “have” now of earthly things looms so high that they fail to see how God's way is far outweighing them. For who would choose tinsel if he might have gold? And when we have chosen this “gold” we find the only cost has been the tinsel!

What do you say, Brother, Sister; is it worth it?

A Woman Died This Morning

By GLENDON B. FISHER

Pastor, Grand Rapids, Minnesota

It was Sunday morning and here I found myself on a hospital bed. I glanced at my watch; it told me it was 8:15. I turned to the other patient in my room and said, “It seems strange not to be preparing for church. If I were home, I would have been up long ago putting the last-minute touches on my morning message. By this time I would be in my study praying for God's blessing on my ministry for the day.”

Just a couple of days ago I was so ill. It seemed that nothing much mattered as my life was hang-

ing in the balance. No, I didn't want to die, for it seemed I had so much to live for. In my conscious moments I told God I had so many things to teach my people yet. He said to me, “Why haven't you been doing it then?” Then I would drift into unconsciousness again. When I came to, I reminded the Lord how hard I'd worked building the church. Hadn't I given Him most of my time? Then He said, “What about souls?” I said, “You know, Lord, I've talked to several people personally about salvation but with little results. It isn't

my fault surely if they don't get saved." The Lord reminded me that some things come only by prayer and fasting. I promised God that if He would let me live I would do better, I would carry a greater burden for my people.

While all these thoughts were going through my mind, I heard a conversation in the hospital hall. One nurse said, "Her pulse is bad; better phone Dr. Erickson." Another said, "Notify her family." I breathed a prayer to God that if this woman, whoever she was, did not know Christ, wouldn't He please whisper to her just now that God loved her? I then heard the nurse at the desk making the necessary phone calls. Someone answered on the other end of the line. "This is the hospital calling. Would you tell Mr. Jordan to come to the hospital right away? You say you think he is at work? Well,

wouldn't you try to locate him and call us back?" That ended the conversation.

About forty-five minutes went by and I saw a tall, gray-haired man and a seventeen-year-old boy making their way down the corridor. I presumed it was Mr. Jordan and his son. A short time later I saw them coming back carrying some clothing. No doubt they were sad but, worst of all, I doubt if they knew Jesus Christ.

God said, "That could have been someone picking up your clothes. Are you ready to do your part to bring salvation to those who do not know Christ died for their sins?"

Yes, a woman died this morning and, so far as I know, alone, with no one to point her to Jesus. How about it, Christian? Have you told your friends and neighbors about how wonderful it is to have your sins forgiven?

The Lord Gave and the Lord Taketh Away

By E. W. SUDLOW

During World War II an English town, including the church edifice, had been badly damaged during an air raid. A clergyman preached a sermon to the few people gathered amidst the ruins of the church, some of the points of which were quoted in a London newspaper. Perhaps it might have been considered a harsh sermon and unsuited to a group of sorrowful people who needed sympathy and an assurance of the continued love of God at this time. But every one of his points was a reminder of things left undone; there is hardly a congregation in America that could not take them to heart. Said he:

"We have been a pleasure loving people, dishonoring God's day, picnicking and bathing. Now the seashores are barred and there is no picnicking, no bathing.

"We have preferred motor travel to church going; now there is a shortage of motor fuel.

"We have ignored the ringing of the church bells, calling us to worship; and now the bells cannot ring except to warn of invasion.

"We have left the churches half empty when they should have been filled with worshipers; and now they are in ruins.

"We would not listen to the ways of peace; and now we are forced to listen to the way of war.

"The money we would not give to the Lord's work is now taken from us in higher taxes and prices.

"The food for which we forgot to say thanks is now unobtainable.

"The service we refused to give God is now conscripted for war.

"Lives we refused to live under God's control are now under the nation's control.

"Nights we would not spend watching unto prayer are now spent in anxious fear of air raids."

How often we say, "If I could only go back and do it over again!" There is no going back, but there is given us the opportunity to live today as we would have liked to live yesterday. The Lord gives us today, but the Lord can also take away our today.



EDITORIALS

Is Your Conscience Stretching?

Somewhere recently I heard these words, "Quite often when a man thinks his mind is broadening, it's his conscience stretching." I am conscious of the fact that the world and methods are changing. It would be foolish to say that there are never any new methods by which the gospel of Jesus Christ may be presented to the world. Likewise there may be some change in the Christian's manner of living. On the other hand, I fear there is more truth in the quotation presented than some of us realize. Too often when a man thinks his mind is broadening, it's his conscience stretching.

There are times when we need to examine ourselves and see if we really are in the faith. We need to say with the Psalmist, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me" (Psalms 139:23-24). And we might put that statement like this: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any" *mistaken* way in me. See if I am doing this thing because my conscience is stretching or because my mind is really broadening.

The New Testament teaches time and time again that the day of the old ceremonial system of the Jews has passed; the veil of the Temple was rent in twain from the top to the bottom, and the better day, the better covenant, the better things, came in. There is no longer any need for the high priest to go in once a year on the Day of Atonement and offer sacrifice for the sin of the congregation. The holy of holies, where only the high priest could meet God—and that only once a year—is no longer shut off from anyone. Through the living Mediator, Jesus Christ, the way has been opened whereby each man may enter into the holy of holies for himself. All of this is mentioned in order to emphasize the fact that there are changes, time comes and

goes, and with its passing the world moves on. Thank God for the Old Testament, for its light, for the truth which is given there, for the foundation laid there for the New Testament. But without the New Testament, and the added light which it gives, we would not have Christianity today. However much we may think of the ethical monotheism of the Old Testament and the greatness of the Jewish religion set forth there, we who are Christians know that in Christ we have something which is superior to what they had then. No Christian who is acquainted with the Old Testament can believe that there is no change in the manner by which men may make their way to God. The final revelation, of course, has now come, and we do not expect to go beyond the instructions given there. Nevertheless we are sure there will continue to be some changes in the methods of propagating the gospel and the Christian's manner of living, materially. For instance, we ride in automobiles instead of oxcarts.

But in all the changes which we make we must be sure that they arise out of a true broadening of our minds, a broadening which is in harmony with all the spiritual realities for which we stand, and not merely a stretching of our consciences.

Every once in a while I receive letters from people who say, "So-and-so claims that, while it was like this back there, it's different now." Just this morning in my mail I received such a letter. I do not know all the circumstances which prompted it—I'm too far away to pass final judgment on it. But, according to the writer, some of the ideals for which the holiness movement has always stood have been overturned, and those in charge are saying, "Yes, it used to be that way, but it's different now." This could be a case of stretching the conscience rather than a legitimate broadening of the mind.

Want Versus Ought

Someone has said that of all created beings only man differentiates between "I want" and "I ought," that is, between what he "wants" to do and what

By *Stephen S. White*

he "ought" to do. Certainly this is a correct evaluation of man in contrast to all other created existences. A hog has his wants, he has no oughts; therefore he is ruled only by the former. Man stands on a higher plane. He has his wants too, many of them, but beyond his wants he has oughts. He has a feeling that there are certain things which he ought to do, which frequently conflict with his wants—with what he desires. Here we have set forth the difference between what some have called psychological hedonism and ethical hedonism—doing what one wants to do in contrast to what he ought to do.

There have been those thinkers in the past who have tended to place man upon the level with the animal. The goal of life, for these, is rightly the satisfaction of their desires, their wants. Many have taken issue with this view. They have refused to accept psychological hedonism and have contended for ethical hedonism—have turned down the pleasure which comes from doing what they want to do for the pleasure which comes from doing what they ought to do. The Christian is undoubtedly on the side of the latter—doing what he knows he ought to do. The fulfilling of one's desires will not lead to the best in this life or in the one which is to come. Man should rise above that level—doing what he wants to do—and do what he ought to do. Man was created to do what he ought to do. Man can develop himself in the right direction and to the fullest extent only if he lives according to this principle.

Jesus undoubtedly had this thought in mind when He said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36-37) Those soul values, inner values, stand above physical values, or sense values. Soul values are achieved only when we refuse to take the line of least resistance, when we stand out against doing merely what we want to do.

Man is born in sin, and since he is born in sin he can't afford to follow his natural desires. He must, by the grace of God, rise above them and

recognize the truth that the "ought" is more important than the "want." Certainly the doing of one's duty is more important than the satisfaction of one's desires.

All of this means that the best life can be had only through self-discipline. Further, no one can achieve the ideal of disciplining himself and keeping his legitimate desires under control except through the grace of God. This makes salvation all-important. One needs to be saved and then sanctified wholly before he can live truly as a man, and understand and follow the demands of the "ought" of conscience, rather than the demands of appetite, or that which one "wants."

How Close Are You to God?

Today I heard someone over the radio quote words like these, "You are as close to God as you are to the person who is farthest from you." What a statement! If there is something between you and someone else, even something very insignificant, that will disturb your communion with God. It is certainly true that our relation to God depends much upon our relation to our fellow man. How can we love Him whom we have never seen when we have someone in this world whom we have seen that we would prefer not to meet on the street? "You are as close to God as you are to the person who is farthest from you."

Christianity is horizontal as well as perpendicular—as has been said often, and yet not as fully realized as it should be. What does this mean? It signifies that my feeling toward my fellow man can enlarge or limit the going up of my heart to God. Cain slew his brother Abel and then seemed to be surprised that the heavens were brass. He projected himself wrongly into this world and thereby shut himself off from the heavenly world. But you say, "I have not killed my brother; in fact, I have not killed any human being." The Word says, "Who-soever hateth his brother is a murderer: . . ." (I John 3:15). There may be hate in one's heart without hardly realizing that it is there. Just a little something between you and your brother can cripple your prayer life, and whatever cripples your prayer life cripples your fellowship with God, and tends to close the open skies.

I know you have recognized, by this time, that I am talking about psychological rather than geographical distance. A person may be geographically by your side and yet ethically, or spiritually, a thousand miles away. A wrong attitude toward your loved one, or brother, will inevitably separate you from your God. God holds the scepter out to

those whose hearts are right toward their fellow men. He will not forgive our trespasses until we have forgiven our brother who has trespassed against us. "If ye forgive not men their trespasses,

neither will your Father forgive your trespasses" (Matthew 6:15). These two facts go together. "You are as close to God as you are to the person who is farthest from you."

"All Things Work Together . . ."

(Romans 8:28)

By FLORA E. BRECK

How deeply we should study the Bible—and how carefully listen to the Word being preached—in order to take in the deep and full meaning of the Scriptures!

So often when tragedy strikes, we assure ourselves that we are certain "all things work together for good." Of course that is true, and yet perhaps in our own minds we fail to underscore the word "together" in that verse. That is, all things work together for good—in the right proportion. When, for example, the housewife makes a cake, she wouldn't think of sitting down and eating the flour alone, or the vanilla, or the butter. Consuming them *separately* would make "very poor eating." It's when they are blended in just the right proportion that a delectable cake evolves.

When the wheels of a watch run together—in just the right way—the thing keeps time in a wonderful combination of motions. In regard to the music produced by an orchestra, just a drum, or just a trumpet—alone—might not make outstanding

music. It's when they are mingled in harmonious fashion that they bring enjoyment. Discordance is caused by notes being out of harmony—perhaps but a single note. A minister recently emphasized: "*Religion is living your life in harmony with God.*"

I heard of several miners who had been entombed for a number of days. Little hope was entertained for their rescue, though men worked frantically to bring them out alive if possible. An atheistic doctor was near the opening. As he edged nearer to the trapped men he heard them singing feebly, "*O God, our Help in ages past.*" The entombed men were saved—and there dawned on the doctor a simple, childlike faith in God. God's power was clearly demonstrated.

Where a single tragic event of life doesn't appear to redound to the glory of God, let us look further; perhaps the *sequence* of events may do so. "All things work together for good." And life consists of a *series* of events—some glad and some sad. It's the proper *intermixing* that makes for good to them who love God.



Foreign Missions

REMISS REHFELDT, *Secretary*

British Honduras Council Meets

British Honduras missionaries held their fourteenth annual council meeting at Benque Viejo recently.

The first day was a day of spiritual refreshing, spent waiting upon God and hearing a recorded message by Dr. Hugh C. Benner which had been preached at the Evangelistic Convention held at Kansas City in January, 1958. Our hearts were blessed as we listened.

The business sessions were cared for

efficiently by our superintendent, Rev. Prescott Beals, and reports showed gratifying progress.

Many souls have sought the Lord during this past year. In August we held a wonderful Young People's Institute, where over fifty young people sought the blessing of holiness and found victory. Five revival campaigns have been held throughout the district since September and more are planned for the future.

We covet your prayers for us and our people as we press the battle for God and souls in British Honduras.—*Reporter.*

Plans for Advance in Hokkaido

This year we hope to make some definite advances toward new churches in Hokkaido. We want to add preaching places and concentrate on those which show promise of becoming churches. As my language ability improves I hope to get out into more active evangelism. I feel that we must do more for this huge island of Hokkaido, which has only four Nazarene churches.—MAURICE RHODEN, JR., *Japan.*

Graduation

We had a very wonderful graduation service in our Coloured Bible School,

with Dr. W. C. Esselstyn as the special speaker. There were four men completing the three-year course and three girls completing a one-year course.

The Lord has blessed our Bible school this year. We have had ten first-year students, three of whom were Indians. Of course we are all anxiously awaiting the decision concerning the purchase of property and buildings for the moving of our Bible school to Cape Town, especially since we have announced the opening of the new school term for February in Cape Town. Pray with us for God's guidance and help in this matter.—NORMAN ZURCHER, *Coloured District, South Africa.*

Progress and Prayer Needs

EVERETTE HOWARD, *Texas-Mexican District*

Everything continues to go forward every week. Attendance is climbing; several of our churches run double their seating capacity in attendance every Sunday. Perez Street averaged 166 for October—a record for any church. Last

month we broke all records of the past and went far above anything we had dreamed. Plainview averaged 75; Las Palmas, 125; Donna, 70; Brownsville 70; San Benito, 120. We don't know what to do with the crowds. One pastor put up an old tent to hold the overflow and next Sunday expects to go over 300, without a rally day or any other special program. The tent is pretty cold now that winter has come, but the people keep coming. We have a wonderful group of people and a fine crowd of young people and children. Over two hundred were enrolled in the summer vacation Bible school.

Pray that the revival that is sweeping our Mexican work will continue to touch every corner of our district.

God's Spirit on the College

The Lord is blessing us, souls are being saved, and our lives are blessed as the Lord visits us here at the Fitkin Memorial Bible College in British Honduras.

Last week during one of the chapel services, after Miss Agnes Willox had

spoken to us on revival, the spirit of confession and brokenness came upon the students and many began to get right with one another about wrong attitudes in the heart. Open confessions were made, tears flowed, and hearts were consecrated anew to the Lord. We rejoice in this touch of the Lord upon us and desire an even deeper experience of His mighty love and power.

The spirit of prayer is upon us, and each night we are meeting for a season of prayer that the spirit of confession, brokenness, and consecration may spread. Let it come, O Lord, we pray Thee.—EDDIE CAIRNS, *British Honduras.*

Answered Prayer for Miss Dech

Miss Ruth Dech, who was hospitalized with paratyphoid a few weeks ago, has been released from the hospital and is recuperating and taking further treatment in Belize for a while, before returning to Benque Viejo and her duties there.—PRESCOTT BEALS, *British Honduras.*

Servicemen's Corner



WITH APPRECIATION—"I am writing you in regard to the wonderful literature I have received from the Nazarene Servicemen's Commission for the last three years. It has been a great blessing to me. I am leaving England for discharge. May the Lord bless you in your efforts to bring our servicemen closer to the church and Christ."—MERLE D. LAJENNESSE.

DISCHARGED—"I wish to thank you for sending me the literature of the church; it was a great help in days like this. I would like to see all of the men in the service receive the literature; it would help them. I have been going to the Church of the Nazarene in Wahiawa, Hawaii, for about the past fifteen months. Rev. Ray Litsey is the pastor. I don't know what I would have done if I couldn't go to our church. The people are real friendly here. Pray for the Hawaiian people. Thanks again for the church papers."—WESLEY C. GROSS.

FROM OVERSEAS—"I am like the rest of the lucky Nazarene servicemen. We have a wonderful church and place to worship, and really don't realize this until we get where there is no holiness church. You will never know what the literature of the church means to me; I can hardly wait for my copies to get here. I read

everything, looking for spiritual food. I am saving all the poems in a scrapbook; also the questions and answers from the *Herald*. I am a local licensed minister with the Frank Road Church at Columbus, Ohio. Again I say thanks for the literature, and keep it coming."—CHARLES W. HILLS, S/SGT. USAF.

FROM A PASTOR—"I have received a letter from Sgt. and Mrs. Frank Young, members of our Raytown church. They are serving in the army in Germany and attended the Retreat at Berchtesgaden. Sgt. Young writes: 'We have completed our trip to the Nazarene Retreat at Berchtesgaden. We took the German Nazarene pastor at Kaiserslautern with us to his first real Nazarene services. We enjoyed the Retreat and the Lord was there in tremendous power. Everyone felt the presence of the Holy Spirit. If you know of anyone going into the service of our country, remind him of the Nazarene Retreats being held at different areas.' The members and friends of the Raytown church express appreciation for the Nazarene Servicemen's Commission."—REV. V. M. FREDRICKSON, PASTOR, *Raytown, Missouri.*

NAZARENE SERVICEMEN'S COMMISSION

Londen W. Gilliland DIRECTOR

Thought for the Day



by BERTHA MUNRO

The Blessing of the Lord

Monday:

"The Lord has blessed me this year. He kept me and my family from sickness and accident." Then I check myself. Am I sure the good health was a finer gift than the lessons I learned of faith and patience, the intimacy with Christ in that year of illness, the year when "everything went wrong"? Bacon wrote, "Prosperity is the blessing of the Old Testament; adversity is the blessing of the New." (John 16:23.)

Tuesday:

Again and again I need C. E. Flynn's poem "Thanksgiving" to speak for me: "Thanks for the tear unshed, . . . the sorrow that did not befall." We find it strangely easy to take God's material kindnesses for granted. It has seemed only natural that we should be shielded from the chilling winds.

But the poem ends on another note: "And [thanks] for the gift to which our eyes were blind, *the blessing in disguise.*" (Romans 8:28.)

Wednesday:

Thanks for the Great Transformer of bane to blessing. "Thanks be unto God for his unspeakable gift." Here Thanksgiving Day blends with Christmas. The "perfect gift": "Lo, I am with you always," to take from your hands—if you will give it—what blind eyes would see only as curse, to touch it and give it back pure gold of blessing. (II Corinthians 9:15; Matthew 28:20; Deuteronomy 23:5bc.)

Thursday:

"God with us" (Emmanuel) is the Transformer-to-Blessing; but we ourselves say the word that throws the switch. The list of "Blesseds" makes no reference to circumstances, happy or unhappy—only to the attitude of the person. It is the pure in heart who see God, the meek to whom He can give the earth. (Matthew 5:5, 8.)

Friday:

It is the "poor in spirit," the teachable, who can be lifted above their temporal troubles by the recognition of

relative values, and willingly exchange their material poverty for a title to heaven.

It is those who will let God's peace rule in their hearts, and overcome evil with good, who can ever enjoy the conscious dignity of sons of the King who conquers by love. More than the name, theirs is the spirit of a King. (Matthew 5:3, 9.)

Saturday:

It is those who will give up their right to self-pity for whom Christ can change reproach for His sake to the genuine joy of fellowship with himself. The "will to rejoice" is as basic as the "will to believe," and the one implies the other. (Matthew 5:10-12.)

Sunday:

It is those who have forgotten other hungers in their hunger for God whom He can fill to satisfaction. It is those who mourn over sins and shortcomings—their own and others'—who will ever experience the meaning of the Comforter. Acquaintance with heavenly re-

sources comes only to those who acknowledge human inadequacies.

This is no fairy tale, no self-deception. We turn the key to permanent wealth when we find ourselves bankrupt—in the Great Transformer's hands. (Matthew 5:4, 6.)

A LITTLE CLOSER

By ILA R. MONDAY

*No way seemed open, no light was there,
The night was ebony doubt—
But he determined to trust the Lord—
And a thousand stars shone out!*

*Nothing seemed left for him in his work,
Nothing with which to mold—
But he called on Christ as he viewed
the dust—*

And it suddenly turned to gold!

*He scarce saw the way as he took the
climb,*

Too steep and narrow to trace—

*He prayed . . . it was clearer, and soon
he saw*

That the rocks were paved with grace!



ROY F. SMEE, Secretary

Home Missions in 1960

"This is 1960. In a sense it is just another year, and yet every year is different. Each new year presents its own circumstances, its own opportunities, its own challenge. In each new day, men and women must be confronted with the unchangeable message of the gospel in such a way that they may see Christ as the only answer to their deepest needs. This fact is particularly true in home missions, for it is here the church is reaching out in ever-enlarging circles to bring Christ to people where they live. . . .

"We are living in a day of many rapid changes and great home missionary potentials. There is no time when home missions is unimportant. The impelling drive that motivated St. Paul, Luther, Wesley, and Bresee must be ours: 'We are ambassadors for Christ.' Let the conviction that Christ is coming again soon never be dulled, but until He does come let us be prepared to bring Christ to today's world."

The above paragraphs from our report to the General Board express our concern for home missions for 1960. A home missionary concern has been characteristic of Nazarenes from our earliest days and a principal source of growth has been through new churches. To

lose that drive would be to lose something vital to the spirit of the church.

The reports of new churches listed below indicate that home missions is alive today in the hearts of Nazarenes. May this be true on every district throughout the year.

New Churches

A cablegram was received from Rev. Leslie Roberts that the First Church of the Nazarene in Dublin, Eire, was organized December 13. This represents a major thrust on the part of the British Isles North District and is the result of long plans on the part of the district superintendent, Dr. George Frame, and the district advisory board. The district has supported this strategic work from its home mission funds and the Department of Home Missions has also given assistance. Pray for the people and Brother Roberts in this new church in Ireland.

District Superintendent Blair Ward organized a new church at Sault Ste. Marie on December 13. Rev. Cyril A. Palmer has been appointed pastor. Both the district and the Department of Home Missions have assisted in the opening of this church in the midst of a population of 60,000. This is the first Church of the Nazarene organized in northern

Ontario, and the planning for the project is a distinct step of faith on the part of the district and the pastor, Brother Palmer. Well-located property has been purchased in developments that are providential. This is the tenth new church on the Canada Central District this quadrennium.

A new church was organized November 22 at Mandan, North Dakota, by District Superintendent Harry F. Taplin. A church building has been purchased and Rev. David E. Figg has been appointed pastor. There have been three new churches since the General Assembly.

District Superintendent George Coulter organized a church at Davis, California, on December 13. Rev. Don Thurmon, the pastor, has been in Davis for one year laying foundations for this new congregation. They are worshiping in a rented building until property has been purchased. This is the fourteenth new church on the Northern California District this quadrennium.

The Mission Valley Church was organized December 6 by District Superintendent Nicholas A. Hull. Rev. Bill Thomas has been appointed pastor. There are twelve new churches this quadrennium on the Southern California District.

General Church Loan Fund

Our thanks to all who helped the Church Extension loan fund by sending in a savings deposit last year. With the increase in interest rates beginning November 1, we received the largest amount of deposits in November of any month of the year. Funds were sent out on six loans during December. But a score of other churches are waiting for needed loan funds. We urge others to seriously consider this worthwhile investment in Kingdom work. Your savings remain your savings, but they work for the church while earning from 3½ per cent to 4½ per cent interest for you. By the end of November savings deposits on hand totaled \$584,944.92.

In the February 3 issue a financial statement of Church Extension loan funds will be given in this column.

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest (Joshua 1:8-9).

the Question box

Conducted by STEPHEN S. WHITE, Editor

Please explain why Jesus tells Nicodemus in John 3:3: "Except a man be born again, he cannot see the kingdom of God," while Paul and Silas in Acts 16:31 say, "Believe on the Lord Jesus Christ, and thou shalt be saved." For the average layman, this is hard to understand.

The Bible has many ways of describing the first blessing, being saved, the new birth, being born again, being born from above, regeneration, or becoming a son of God. In fact Jesus himself sets forth the thought of this experience by means of a variety of statements. In the fourth chapter of John, where He is talking to the woman at the well, He speaks of drinking of the water of life—that was the way He brought the message of salvation to her. He said absolutely nothing to her about being born again, and yet He was giving her the same truth He had given Nicodemus. Jesus said to some who needed to be saved, "Follow me." He also gave this invitation to the sinner, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). Along with John the Baptist, Jesus also called on the unsaved person to repent and believe if he would be saved. When Jesus was talking to the rich young ruler about obtaining

eternal life, He was talking to this young man about getting saved, believing on the Lord Jesus Christ, or being regenerated. In John 17:3, Jesus defines eternal life thus: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Again, Paul declares, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). All of the directions given above refer to being converted, to being changed within from a sinner to a Christian. Being born again, or Jesus' message to Nicodemus, is one of the best ways of describing the transformation which takes place when a sinner, through divine grace, becomes a Christian by meeting the conditions which have been laid down—confession of one's sins, repentance, and faith. However, it is only one of many statements which are used to set forth the nature of this experience.

Do you think that after Nazarenes have moved to a town they should drive fourteen or twenty-four miles to a church if there is a good Church of the Nazarene in the town where they live?

No! There might be an exception to this rule, but I do not think of a good one now. Besides, when I was pastor, I practiced what I preach here. If one of my members moved to another town and it was a real move—so far as they knew, then, they were not coming back to where my church was—I urged them to move their membership to the place where they were living. I found out during the years that I was pastor that this kind of attitude made me feel good

when I insisted that Nazarenes join my church when they moved to the place where I was pastor. It's a poor rule which will not work both ways. Occasionally I have met a pastor who did his best to hold on to his members after they had moved to a town where there was a Church of the Nazarene, but he didn't practice this rule with Nazarenes who moved into his community. He was sure that they should transfer their membership at once.

Are the Jews a racial, national, or a religious group?

I have just talked to a Jewish authority here in Kansas City and he very definitely said that his people are a religious group, and not a national or racial group. When I asked him about Israel in Palestine, he insisted that it was not a Jewish nation, because it has people of different religions and races among its citizens. He also asserted that the Jews are not a racial group, because they tend to take on the racial characteristics of the people in the countries where they make their home. He cited

experts in the field of anthropology, or the study of man, which support him in this position. Nevertheless, when I turn to the dictionaries and encyclopedias, I find that they describe the Jews as a racial as well as a religious group. Also there seems to be some reason for thinking of Israel as a national group, although there is no doubt but that the Jewish religious and racial groups reach far beyond the boundaries of the nation of Israel.

Does the Church of the Nazarene teach that the soul is immortal and that hell is a place of everlasting punishment for the wicked?

Yes.

The Sunday School Lesson

ROBERT L.
SAWYER



Topic for
January 31:

Our Response to the Gospel

SCRIPTURE: Acts 17; I Thessalonians 1-2 (Printed: Acts 17:10-12, 22-23, 29-34)

GOLDEN TEXT: *Walk worthy of God, who hath called you unto his kingdom and glory* (I Thessalonians 2:12).

When confronted with Christ, we must make a *decision!* The missionaries journeyed southward from Philippi along the coast of the Grecian peninsula, stopping at the important cities along the way to press the claims of Christ upon the hearts of men.

Thessalonica: Here one hundred miles from Philippi, Paul preached for three weeks. Following his practice of going first to the synagogue, he expounded the fulfillment of the law and the prophets in the person and work of Jesus of Nazareth, the Saviour of the world. Many Jews and Greeks believed, but the majority were gentle God-fearers, among whom were many women of high station (17:4; cf. I Thessalonians

1:10-2:2). Here the pattern set by the south Galatian cities was reproduced in more than one way but mainly in the fact that the Jews stirred up the people to riot against Paul and his colleagues. Forced to leave, he was hindered by "Satanic forces" from returning as he would have liked. But the three weeks produced Christians, including Jason, that formed a sturdy new church which filled his heart with unbounded joy at their faith and witness.

Berea: Sixty miles farther south, Paul and Silas were rejoined by Timothy. Here at Berea the missionaries found an open-minded people who brought Paul's claims for the gospel to the touchstone of the Scriptures instead of closing their minds to this new thing. This daily searching of the Scriptures has been the inspiration for unnumbered Christian groups since that day. Many responded to the gospel, both men and women. The Thessalonian Jews came to stir up trouble, and Paul again was forced to leave. But Silas and Timothy were able to stay to conserve the work.

Athens: Some three hundred miles south Paul waited for his friends. This was not particularly on his agenda but Paul was no mere sight-seer, for the works of art and celebrated intellectual center spoke to him of idolatry and

sin. He, in turn, felt the need of speaking to the Athenians of the claims of Christ. He spoke to both Jews and pagans. Here Paul delivered his famous Mars' Hill sermon, which so often has been misconstrued. Beginning with an inscription to an unknown God, Paul preached to them of the God of the Old Testament, the Creator and Preserver of the universe. From this he proceeded to Christ and the Resurrection. Now the Athenians loved to hear new things, but the resurrection of Christ was a stumbling block—this they refused to believe.

Paul had few converts here, but "certain men clave unto him, and believed: among the which was Dionysius, the Areopagite, and a woman named Damaris, and others with them." But the meager response and their refusal to believe because of the Resurrection did not hinder Paul in his preaching at Corinth, for he was more convinced than ever that he must preach Christ and Him crucified. The hearers were responsible for their response. So each of us must make a choice either to reject or accept Christ—we cannot be neutral.

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

FAITH

By RUTH WILLIAMS CROOKS

*I thank Thee, Lord, today for answered prayer,
Though not the faintest evidence is heard
Or seen, but I have climbed faith's golden stair—
Each rung supported firmly by Thy Word.
I have not wavered in my upward flight
Of faith, nor looked behind at sad defeats;
My feet are firmly planted on the might
Of Thy unchanging Word—my glad heart beats
Expectantly—my answer singing now
To honor faith—gone all the fever of
Uncertainty—assured no storm can bow
My head nor stay my answer from above.
The unseen now seen clearly as I rest
Upon Thy changeless Word—O refuge
blest!*

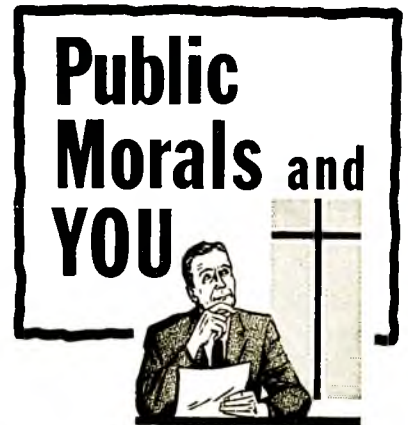
Americans are spending more money every year for alcoholic beverages. In 1958 the personal consumption expenditures for alcoholic beverages was \$9,210 million.

As the table below clearly indicates, consumers in 1958 spent:

- more for alcoholic beverages than for any other commodity except gasoline and oil;
- about one dollar out of every twenty-five for alcoholic beverages;
- seven times more for alcohol than for medical care and hospitalization;
- two and a half more for alcohol than for religious and welfare activities or for the care of a physician.

| | 1956 | 1957 | 1958 |
|---|------------------|------------------|------------------|
| Alcoholic beverages (total) | \$10,500,000,000 | \$10,670,000,000 | \$10,760,000,000 |
| Alcoholic beverages (personal) | 8,990,000,000 | 9,140,000,000 | 9,210,000,000 |
| Gasoline and oil | 9,558,000,000 | 10,360,000,000 | 10,532,000,000 |
| Tobacco | 5,638,000,000 | 6,064,000,000 | 6,376,000,000 |
| Shoes and other footwear | 3,746,000,000 | 3,827,000,000 | 4,090,000,000 |
| Religious and welfare activities | 3,465,000,000 | 3,709,000,000 | 3,939,000,000 |
| Electricity | 3,618,000,000 | 3,899,000,000 | 4,169,000,000 |
| Telephone and telegraph | 3,244,000,000 | 3,542,000,000 | 3,806,000,000 |
| Physicians | 3,512,000,000 | 3,741,000,000 | 3,901,000,000 |
| Books, magazines, newspapers, etc. | 2,960,000,000 | 3,236,000,000 | 3,409,000,000 |
| Medical care and hospitalization insurance | 1,076,000,000 | 1,210,000,000 | 1,359,000,000 |

Estimates released from Office of Business Economics,
U.S. Department of Commerce, July 20, 1959



EARL C. WOLF, Secretary
Committee on Public Morals



Religious News & Comments

By WILSON R. LANPHER

● The Methodist church has recently celebrated 175 years as a church in the United States. The celebration centered in Baltimore, Maryland, where the Methodist church came into being, and special services were conducted December 27 through January 3. The Methodist church in America was formally organized in the Lovely Lane Church in Baltimore, in the famous Christmas Conference. Though John Wesley never left the Church of England, he gave his blessing to the Baltimore action. It was not until his death in 1791 that the British Methodists organized as a free church. In response to a call by the Council of Bishops, 39,000 Methodist churches across the nation held anniversary services either December 27 or January 3.

● Lutheran pastors in Sweden may now be contacted by ringing the same emergency telephone number as is used for fire and police calls. Rev. Carl A. Soderberg of Stockholm states that a person in need of a clergyman may dial the emergency number and ask for a pastor when the operator answers. After it was discovered that many people in the city had little or no connection with any parish, and that in times of crisis they had no place to turn for guidance

and help, thirty-four participating parishes provided the services of a pastor for one day in each month. During that day the pastor given the SOS assignment stays close to his phone to give words of advice, counseling, or consolation. Calls deal with personal problems, dependency, suicide, and illness. In connection with this, quite a few Protestant churches in this country have a "Dial a Prayer" telephone service. Several of our own Nazarene churches have received much favorable publicity and have rendered valuable service through transcribed telephone prayers.

● Dr. Robert Greene Lee, the only three-term president of the Southern Baptist Convention in the last two decades, has announced his retirement as pastor of the Bellevue Baptist Church in Memphis, Tennessee. The announcement was made public on the eve of his thirty-second anniversary as pastor of the Bellevue Church. He is seventy-three years old. Dr. Lee was converted and called to preach at the age of twelve. Perhaps his best-known sermon was "Payday Someday," which he has preached more than six hundred times. One day while plowing on a sharecropper family's South Carolina farm, young Bob stopped his mule and fell on his

knees. There he gave his heart to Christ, and almost immediately thereafter felt his call to the ministry. During his three decades with Bellevue Church, it has increased from a membership of 1,400 to more than 9,300 members. The budget for the year approximates \$650,000. The membership makes Bellevue the second largest of churches affiliated with Southern Baptists. Dr. Lee's long and fruitful ministry is an eloquent testimony of the way in which Christ can use a fully dedicated young life.

● The heart of every American should be warmed by the unprecedented receptions given to our President during his recent world tour. But the warmth of the Spanish leader Franco to our President does not belie the fact that Protestants in Spain have a very difficult time. Early last October the Franco regime authorized the dedication of a synagogue in Madrid, the first in 467 years. But this did not betoken a change of heart to Spain's religious minority, the Protestants. Spanish Protestants cannot obtain permits to build chapels. The celebration of marriages by non-Catholic clergymen is not recognized by law. No Protestant schools are allowed. Protestants may be buried in "civil" cemeteries only, where criminals, suicide, and declared atheists are buried. No Protestant may hold public office. Protestants may not print or import Bibles, or publish any kind of newspaper, review, or magazine. The making of converts by Protestants is strictly forbidden. All this in a nation whose Article No. 3 in its Bill of Rights states: "All Spaniards shall be equal before the law."

NEWS of the Churches



Evangelist Robert C. Roberts reports: "I started the year 1959 with Rev. Glenn Stover at Aliquippa, Pennsylvania; then one month of home mission work on the New England District with Superintendent J. C. Albright, working with Rev. Mr. Bowman and Rev. Frank C. Kelly; then to Richton Park, Illinois, with Rev. Walter Mingleidorff; with Rev. Charles H. Laird at Martins Ferry, Ohio; at Du Bois, Pennsylvania, with Rev. Clarence Shaw; and at Knox, Pennsylvania, with Rev. Webster Dayton. Following this I did home mission work at Morris, Illinois, with Rev. Russell Wickland; to Frostburg, Maryland, with Rev. Joseph Ryers; and on to Pennsylvania for meetings at Sligo with Rev. C. F. Hunt, at Paxtonia with Rev. Vernon Jones, at Burnham with Rev. Robert Kern, and at Kittanning with Rev. Leland Hagens. In these meetings we called with the pastor, doing personal evangelism, as well as encouraging the people to do it. By count we have seen more than two hundred new folk attend the services for

the first time. The Lord has blessed and given us some substantial meetings with good results. I have some open time after the middle of January, and also for the fall of '60. Write me, 639 Hill Top Drive, Cumberland, Maryland."

Huntington, West Virginia—Central Church enjoyed a wonderful revival campaign last November under the ministry of Evangelist D. K. Wachtel. He preached with fervor and unction, and also blessed our hearts with his fine singing. The services were well attended, and about sixty-five seekers found help from God at the altar. We were able to reach a number of new folks. We certainly appreciated the spirit and the burden for souls manifested by Brother Wachtel, and our church was greatly helped through his efforts. God is blessing and helping here. Mrs. Hancock and I have had the privilege for the past two and one-half years to minister to one of the finest congregations

to be found anywhere. Our people have been gracious and kind, and through their consecrated efforts we are moving forward for God and reaching souls. The Sunday school is averaging over two hundred, preaching services are well attended, and souls are praying through to victory at the altar. If you have friends in this area, write me (229 West 33rd Street) and I'll be glad to contact them.—JOHN J. HANCOCK, *Pastor*.

Evangelist Fred G. Stockton reports: "Our party (Mrs. Luella Ford, Wife, and I) have had five meetings during this assembly year. The Lord blessed in each place and gave us souls praying through to victory. We had the best meeting at Winnsboro, Louisiana, with Rev. James Folds, and God gave thirty-five seekers at the altar. We have now moved from the Washington Pacific to the New Mexico District, and our address is 305 N. Tenth Street, Alpine, Texas."

North Cedar Church, Cedar Falls, Iowa



Last December 6 marked the dedication of our church, with Dr. G. B. Williamson as the speaker. Our building is located on Highway 218, in a new section north of the city—the only established church in this area, with new homes being erected all about us. The church is 40 x 90 feet, of masonry construction, with Casta-brick veneering, with a twenty-foot cross on top of the building; and an illuminated cross burns each night. The sanctuary is graced with beautiful oak furniture, and has a seating capacity of two hundred, plus one hundred in the balcony. The front is paneled with mahogany paneling, featuring Bedford cut stone as the background for the choir loft. The 40 x 40-foot structure we had has been developed into an educational unit with adequate Sunday school rooms and a sanctuary for junior Sunday school. Pastor W. D. Huffman served as general

contractor for both the church and the new ranch-style parsonage, erected three years ago. The parsonage is valued at \$14,000 but donated labor by the men of the church permitted us to build it for \$8,000. Careful planning by the pastor and the building committee, with the pastor purchasing the materials, saved us several thousand dollars on the church building. We feel God has wrought a miracle in our midst. At the dedication service a Minshall electric organ was presented to the church by Mr. and Mrs. Robert Kuehne in memory of their seventeen-year-old son, killed one year ago. Dr. Gene Phillips gave the dedication prayer. Our church has doubled its membership during the four years with our present pastor. The debt on the entire property is only \$23,000. We praise God for His wonderful help and guidance. The pastor has been given a unanimous recall.—*Reporter.*

Frankfort, Indiana—Recently South Side Church enjoyed a splendid revival with Evangelists Billy and Helen Smith. Brother "Billy" has a unique way of preaching and an excellent spirit of discernment. Along with his singing ability and Mrs. Smith's persistent praying, we saw God sweep in upon us in a wonderful way. While a number of people renewed their covenant with the Lord, there were also many seeking God for the first time. Five fine new members have been added to the church.—*Reporter.*

Glenns Ferry, Idaho—The attendance was not large during our revival meeting with Evangelist and Mrs. C. W. Brockmueller, but every phase of the ministry of these good workers was of real inspiration to our people. Among the thirteen people who bowed at the altar of prayer were several children from another Sunday school, a young man and also a young girl from another de-

nomination, and a woman past sixty years of age who has attended church only occasionally during her lifetime, also some of our own group seeking God for heart purity. We thank God for His help and blessing.—Mrs. W. M. FRANKLIN, *Pastor.*

Evangelists Billy and Helen Smith report: "God richly blessed us during the year of 1959 and gave many victories. We saw souls reclaimed, regenerated, and sanctified, and new members added to our church. We give God all the glory. We worked on ten different districts during the year, and will be spending the first three months of 1960 in Florida. We have some open time and will be glad to slate further meetings in that area (write us c/o General Delivery, Lakeland, Florida). We have now concluded our eighteenth year in full-time evangelism, without a break. We take care of the whole program—

music, preaching, and young people's work. Our home address is 816 McKinley Avenue, Cambridge, Ohio."

Highland, Indiana—First Church has had a good revival with Evangelist Robert Watson. Even though we had a good revival only a few months ago with Evangelist Fred Wright and wife, we praise God for this one. There were twenty-five seekers during the week with fifteen in the closing service on Sunday night. Several were definite answers to prayer of long standing. We rejoice that the church, Sunday school, N.Y.P.S., and junior groups helped to make our Thanksgiving offering the best in the church's history—\$319. Among the seekers during the meeting are a number of new tithers and prospective Sunday school teachers. A few people have been coming to the church during the past year each Sunday morning for seven o'clock prayer meeting; we give God praise for His answers.—L. D. Lockwood, *Pastor.*

Stringtown, Indiana—Since our coming here last September 1, God has blessed and helped us to reach new people. We have a loyal and wonderful group of folks. In October we had a good revival with Evangelist Lelan Rogers. Within three weeks we have had a total of sixteen seekers at the altar, many of whom are brand-new people. Eight members have been added to the church since September 1, four of these by profession of faith. On December 6, Rev. John Swearingen, Mr. and Mrs. Harlan Milby, and a trio from Olivet Nazarene College presented the "steps, windows, and doors" plan to our church, and nearly one thousand dollars was received in pledges. Under excellent leadership the work of our juniors is growing; on Sunday evening, December 6, there were forty present for the junior service.—JAMES FORD, *Pastor.*

Fort Valley, Georgia—Recently our church enjoyed a real revival. More than seventy needy souls bowed at the altar seeking God for definite spiritual help during the one-week meeting. The entire church was revived and many new contacts were made for God and the church. Rev. Victor Gray, superintendent of the East Tennessee District, was unusually blessed and used of the Lord to help to bring about the revival we needed. Brother James Foster was in charge of the music and special singing. The church is making wonderful progress in every department; we are breaking old records and setting new ones. The tide of victory prevails as God continues to bless.—LOWELL D. FOSTER, *Pastor.*

Pastor Vincent Genaro reports from East St. Louis, Illinois: "We will soon be completing our third year with Alorton Church. Our Sunday school has averaged 135 during the fall months. Rev. R. L. Lunsford, Lanny Ross Stone, and the Leverett Brothers conducted profitable revivals for us during 1959. Last June 1, I was stricken with a recurrence of an old World War II injury, which necessitated an operation and more than two months' hospitalization.

I am now on my feet but not fully recovered. Our loyal Nazarenes have faithfully carried on the Lord's work and have been very considerate of their pastor and his family. This East St. Louis area is a real challenge to holiness evangelism and dynamic home mission work."

Evangelist H. A. Casey writes: "Due to a change in pastors, I have two open dates, January 27 to February 7, and February 24 through March 6. I carry the whole program—sing, play instruments, and preach. Write me c/o P.O. Box 527, Kansas City 41, Missouri."

Tecumseh, Michigan—This church recently enjoyed its most effective revival since we came as pastor two years ago. The special workers were Evangelists Lloyd and Gertrude Ward. Their messages in word, music, and drawing were a blessing to numbers of new people, as well as those of our church. Of the many seekers, we saw some "first experiences" among some adults. We give God the praise. The church is going forward; our community outreach is constantly broadening and, best of all, many teenagers along with adults are faithfully witnessing to salvation and sanctification through God's grace.—DALE R. HARVEY, *Pastor*.

South Zanesville, Ohio—Our church recently enjoyed a good revival with Evangelist D. K. Wachtel; his preaching was unexcelled. While the number of seekers was not what we had hoped for, the church was greatly encouraged and the future looks bright. We praise God for His help and blessing.—R. B. FREDERICK, *Pastor*.

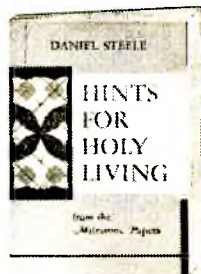
Evangelist C. M. Whitley and wife report: "The year of 1959 proved to be another great one for us in the work of evangelism. We enjoyed working with some of the finest people in the world, and God gave us some great revivals, with many souls saved and sanctified and a number added to the church membership. We have some open time for 1960; write us c/o P.O. Box 527, Kansas City 41, Missouri."

Evangelist C. T. Corbett writes: "Pastors, singers, camp meeting leaders, missionaries, and nationals are those with whom I enjoyed working during the year of 1959, plus some of the finest folks on earth—our laymen, thousands of them. The year's work included 24 revival campaigns, and I spoke 340 times, with about 1,700 souls seeking the Lord. Travelwise, I set foot on the soil of 15 countries in more than 40,000 miles by car, bus, train, and airplane. I thank God for His blessings in camps, churches, and on the mission fields, and the kindness of our people everywhere."

Rockdale, Texas—Late in '59 we had a revival meeting with Rev. Mrs. Willard Hubbard of Temple First Church. It was one of the most wonderful weeks with the Lord we have known—the Lord's presence was supreme. The closing services on Thanksgiving Sunday were climaxed with a young man accepting the call to preach, and two

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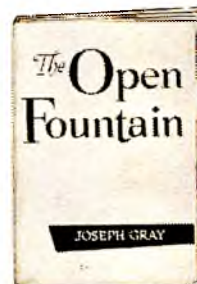
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young girls accepting the call to the mission field. We thank God for His blessings. The church has almost doubled in membership since we came here last June.—JAMES F. JOHNSON, *Pastor*.

The Keller-York Evangelistic Party have sent word that they have moved to Nampa, Idaho, and will be working in the Northwest; summer dates in the East secure. Pastors desiring the services of the Keller-York Singers may contact them at Box 444, Nampa, Idaho.

High Point, North Carolina—First Church recently had a very good revival with Evangelist L. Dean Sheets. The Lord richly blessed his messages, and gave several good altar services with

souls seeking God to be saved and for other needs. Pastor and people appreciated the ministry of Brother Sheets.—ALBERTA SHAW, *Secretary*

Muleshoe, Texas—On December 6 our church closed a wonderful revival with Evangelist Herbert Land. From the very beginning God met with us and Brother Land preached with the anointing of the Spirit. The church was blessed and helped, and several bowed at the altar seeking God for pardon or heart purity. On the closing day we had a wonderful altar service. Surely God blessed and used Brother Land in our midst, and we have given him a unanimous call to return for another meeting.—MRS. FLOREE PUGH, *Secretary*.

Oak Grove Church, Decatur, Illinois



Oak Grove Church, which began as a district home mission project, was organized with 19 charter members on September 27, 1951, in a tent owned by the Decatur West Side Church. A two-week meeting, conducted by Rev. Mrs. Lena May Peters and the present pastor, was held prior to the organization. After six months' operation the new church requested that all district aid be dropped—from that time on the work has been self-supporting. The beautiful, new brick-and-stone-trimmed sanctuary pictured here was completed in March of 1958. It is completely furnished with new pews, piano, organ, and carpeting.

It seats 224. It has been officially appraised at \$78,000.00, exclusive of the 1½-acre lot on which it stands. The pastor served as general building contractor for the project and the people did much of the work. Total cost of erection and all furnishings, including the location, was \$39,000.00; current indebtedness is \$17,000.00. The monthly loan payment is \$155.00 and the pastor's salary is \$75.00 per week. All budgets were paid in full last year, and last year's Sunday school average was 105, with an enrollment of 172.—LESLIE WOOLIN, *Pastor*.

Evangelist W. J. Strack writes that, due to a cancellation, he has an open date, February 17 to 28. Write him, Box 112, Jefferson, Ohio.

Tulsa, Oklahoma—A week of revival meeting with Dr. I. C. Mathis, district superintendent, and a male quartet, from Bethany Nazarene College, marked the beginning of the organization of the Valley View Church of the Nazarene, Tulsa, on February 7, 1959, with 31 charter members. On December 20 this ten-month-old church set an attendance record of 244; after every available chair was taken, children sat on the floor and men stood in the hall. This newest church of the district now has 70 members, and we mark our first anniversary Sunday on February 8. Plans are being made to break the standing attendance record. For the past ten weeks the Sunday school shows an average of 175 in attendance. About 75 children participated in the Christmas program on December 20. The church presented the pastor with an Elgin wrist watch, and his wife with a lovely set of silverware, and also gave them a nice love offering. Recently the church experienced a genuine, Holy Ghost revival with Evangelist C. L. Henbest; 17 new members were received following the meeting. Finances came easily, with nearly \$500 coming in to finance the meeting. The church gave a unanimous call to Evangelist and Mrs. Henbest to return. The growth of the church has already warranted the making of plans to build the main sanctuary, the present building being intended for the Sunday school annex. If you have friends in the Valley View area (north Tulsa), write us c/o Pastor E. C. Stegall, 5015 N. Boston.—Reporter.

Everyone in your S.S. have one?



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Texas Holiness Convention

One of the outstanding holiness conventions of all time that I have been privileged to attend was the Texas Holiness Convention in Waco, Texas, October 12 through 14 (1959). Dr. D. I. Vanderpool, general superintendent, and Dr. John L. Knight, superintendent of Florida District, were the special speakers. God surely anointed these men as they spoke to the pastors and laymen of the Abilene, Dallas, Houston, and San Antonio districts—sponsors of the state-wide gathering.

The Collegiate Quartet of Bethany Nazarene College brought special singing for the occasion, and Dr. Mel-Thomas Rothwell of the college presented an outstanding paper on the "Heritage of Holiness." The participants from the districts gave valuable contributions in papers and in the panel discussions.

This sort of co-operative convention has become a source of great inspiration for the pastors and laymen of the four districts of Texas.

Our thanks to Rev. Danford Alger, Rev. Ralph West, Rev. Joe M. Tyson, and their congregations for generous hospitality to all in attendance.—PAUL H. GARRETT, *Secretary*, Texas State Holiness Convention.

Deaths

ANDREW SEGARD, age seventy-nine, of Kearney, Nebraska, died May 7, 1959. He was born in Odessa, Nebraska, September 17, 1879. He lived in Buffalo County, near Kearney, and in Kearney all his life. He was a charter member of the Kearney Church of the Nazarene. Cherished memories of his kindness and helpfulness will remain in the minds of his loved ones and friends; he loved his church. He is survived by his wife, Emma; three sons, George, Robert, and Arthur; also a brother, Nelse. Funeral service was conducted by his pastor, Rev. C. B. Johnson, assisted by Rev. E. Chambers, with interment in the Kearney cemetery.

J. F. CLEGG was born February 12, 1873, and died July 18, 1959, at his home in Rotan, Texas, at the age eighty-six. He moved into the Longhorn Valley with his parents in 1889, where he was living at the time of his death. He was united in marriage to Paralee Barry on December 31, 1899. To this union were born nine children; one preceded him in death. His wife died in 1922, and in 1927 he married Narcissia Poteet. To this union were born four children. He is survived by seven sons and five daughters, and his wife, who was so faithful to him in his last days. Brother Clegg was a member of the Church of the Nazarene, coming from the Holiness Church of Christ. He was a charter member of the old County Line Church of the Nazarene, which united with the Rotan church a short while before his home-going. "Grandpa" Clegg was one of the best Sunday school workers a pastor ever had. He was a true holiness man in belief and in practice. One son, Lewis, is a Nazarene pastor in San Antonio; and a daughter, Nita, is a missionary nurse in Swaziland, South Africa. The Rotan Church of the Nazarene was not large enough, so the funeral service was held in the Baptist Church, with Rev. Sam J. King and Rev. Tommy Martin, former pastors, with his present pastor, Rev. J. F. McClung, in charge of the service. Interment was in the old Cottonwood Cemetery.

FRANK SECRIST was born November 15, 1881, at Largo, Indiana, and died August 19, 1959, in a hospital in Mooreland, Oklahoma, after a three weeks' illness. He was stricken while attending the Northwest Oklahoma District Assembly. Converted in a country schoolhouse in February of 1913, he united with the Church of the Nazarene in the fall of that year. He was a faithful and loyal member of the church at Woodward at the time of his death. In 1906 he was united in marriage to Mable Holton. He is survived by his wife; a son, C. F., Jr.; and three daughters, Mrs. Harry Lucas, Mrs. Orville Smith, and Mrs. James Whitcomb. Funeral service was conducted by his pastor, Rev. J. Reynald Russell.

MRS. MAGGIE BUCHANAN was born September 2, 1895, and died September 17, 1959, in a hospital in Knoxville, Tennessee. Converted at an early age, she was later sanctified, and lived a beautiful Christian life down through the years. She was a charter member of First Church of the Nazarene in Knoxville; she loved her church and stood by it in every respect. She taught a Sunday school class of primary boys for several years and was much loved by them. Her Christlike example and her spirit of love and compassion will be missed in the church. She is survived by three children, and also six sisters. Funeral service was conducted by her pastor, Rev. James L. Neal, with interment in Woodlawn Cemetery, Knoxville.

STEPHEN MARIT YOUMANS, small son of Rev. and Mrs. Joe Youmans, Nazarene pastors at Beech Grove, Indiana, died April 21, 1959, at the age of five years. He had been ill from infancy. Beside his parents, he is survived by two sisters and three brothers, all of the home. Funeral service was conducted by Rev. Luther Cantwell, superintendent of the Indianapolis District, with burial at Westfield, Indiana.

SUSAN GAYE MILLER was born June 27, 1958, and died September 12, 1959, the daughter of Alvin and June (Toepfer) Miller of Arkansas City, Kansas. Susan was born with a congenital heart condition; surgery was impossible in her case. She was dedicated at the age of seven months. Besides her parents she is survived by two brothers: Kent, age ten; and Cary, age seven. Funeral service was held in the Church of the Nazarene, with the pastor, Rev. Philip Daniels, officiating, assisted by Rev. Don Crenshaw. Interment was in the Riverview Cemetery, Arkansas City.

MRS. ALBERTINA ALFORS, beloved mother of Clifford, of Ventura; Dr. Willis of St. Paul, Minnesota; and Mrs. Deborah Earnest, of Chicago; born November 24, 1878, at Fergus Falls, Minnesota, died September 28, 1959, in Ventura, California.

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She came to know Christ at an early age and served Him faithfully—she died as she lived, triumphantly. She reared a Christian family, two of her sons entering the ministry. Funeral service was conducted by her pastor, Rev. Henry B. Wallin, assisted by a former pastor, Rev. L. I. Weaver, of Hawthorne.

LLOYD SUTHERLAND was born August 7, 1911, at French, Arkansas, and died July 25, 1959, in Springfield, Missouri. He was united in marriage to Reba Lee Dugan on September 4, 1943. Converted and sanctified in 1957 he became a member of the Santa Maria, California, Church of the Nazarene. He is survived by his wife, Reba Lee; his parents, Mr. and Mrs. D. W. Sutherland; three brothers, Ernest, Luther, and Ted; and five sisters, Zara Jones, Doris Hill, Emma Yarnell, Carmel Perkins, and Patsy Tucker. Funeral service was held in Saddle, Arkansas, with Rev. James D. Smith of Santa Maria, California, and Rev. Don Turner of Charleston, Missouri, assisted by Brother Tommy Mills. Burial was in the Saddle cemetery.

JOHN A. GLANDER, age seventy-six, of Grand Rapids, Michigan, died August 21, 1959, in the hospital after a short illness. He moved to Grand Rapids seven years ago from Fort Wayne, Indiana. He is survived by his wife, M. Irene; two daughters, Mrs. Jack Smith and Mrs. Hubert McEwen; two sisters, Mrs. Floyd Bradley and Mrs. Orin Miller; also a brother, Glen. Funeral was in charge of Rev. Denver Pease, with burial in Fort Wayne, Indiana.

Announcements

WEDDING BELLS

Miss Grace Hershberger of Cumberland, Maryland, and Rev. Robert C. Roberts, evangelist of Harrisonville, Pennsylvania, were united in marriage on December 9 at First Church of the Nazarene in Cumberland, with Rev. H. E. Heckert officiating.

Miss Susanna Marie Westhafer and Mr. Robin Lewis Crawford, of Wooster, Ohio, were united in marriage on October 31 at the Wooster Church of the Nazarene with Rev. C. D. Westhafer, father of the bride, officiating.

BORN—to Rev. and Mrs. P. A. Torgrimson, Nazarene missionaries in Chiclayo, Peru, a son, Haldor Martin, on December 10, 1959.

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HARDY C. POWERS

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District Assembly Schedule—Spring, 1960

| | |
|---------------------|-----------------|
| Washington Pacific | April 27 and 28 |
| Northwest | May 4 and 5 |
| Northern California | May 11 to 13 |
| Nebraska | May 18 to 20 |
| Abilene | May 25 to 27 |

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| | |
|---------------------|---------------|
| Idaho-Oregon | May 4 and 5 |
| Oregon-Pacific | May 11 to 13 |
| Nevada-Utah | May 18 and 19 |
| Southern California | May 25 to 27 |
| New Mexico | June 1 and 2 |

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District Assembly Schedule—Spring, 1960

| | |
|---------------------|----------------|
| Hawaii | March |
| British Isles North | April 16 to 19 |
| British Isles South | April 23 to 25 |
| Akron | May 4 and 5 |
| Washington | May 11 and 12 |
| Philadelphia | May 18 and 19 |

D. I. VANDERPOOL

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District Assembly Schedule—Spring, 1960

| | |
|----------------|---------------|
| Arizona | May 4 and 5 |
| Los Angeles | May 11 to 13 |
| Rocky Mountain | May 18 and 19 |
| Canada Central | May 25 and 26 |
| New England | June 1 to 3 |

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District Assembly Schedule—Spring, 1960

| | |
|----------------|-----------------|
| Canada Pacific | April 27 and 28 |
| Alaska | May 4 and 5 |
| San Antonio | May 11 and 12 |
| Florida | May 18 and 19 |
| Alabama | May 25 and 26 |

Following General Assembly

| | |
|-----------------------|---------------------|
| Albany | June 29 and 30 |
| Northeast Oklahoma | June 29 and 30 |
| North Dakota | June 30 and July 1 |
| West Virginia | July 7 to 9 |
| Canada West | July 6 to 8 |
| Eastern Michigan | July 6 and 7 |
| Maritime | July 6 and 7 |
| South Dakota | July 6 and 7 |
| Central Ohio | July 13 to 15 |
| Michigan | July 13 and 14 |
| Northeastern Indiana | July 13 to 15 |
| Colorado | July 14 and 15 |
| Minnesota | July 14 and 15 |
| Chicago Central | July 20 and 21 |
| Pittsburgh | July 20 to 22 |
| Western Ohio | July 20 to 22 |
| East Tennessee | July 27 and 28 |
| Illinois | July 27 and 28 |
| Southwest Indiana | July 27 and 28 |
| Kansas | August 3 to 5 |
| Eastern Kentucky | August 4 and 5 |
| Wisconsin | August 4 and 5 |
| Northwest Oklahoma | August 4 and 5 |
| Dallas | August 10 and 11 |
| Iowa | August 10 and 11 |
| Kentucky | August 10 and 11 |
| Missouri | August 10 and 11 |
| Northwestern Illinois | August 17 and 18 |
| Northwest Indiana | August 17 and 18 |
| Tennessee | August 17 and 18 |
| Virginia | August 17 and 18 |
| Indianapolis | August 24 and 25 |
| Houston | Aug. 31 and Sept. 1 |
| Louisiana | Aug. 31 and Sept. 1 |
| Joplin | September 1 and 2 |
| Georgia | September 7 and 8 |
| Kansas City | September 7 and 8 |
| Mississippi | September 14 and 15 |
| South Carolina | September 14 and 15 |
| Southeast Oklahoma | September 14 and 15 |
| North Carolina | September 21 and 22 |
| South Arkansas | September 21 and 22 |
| Southwest Oklahoma | September 21 and 22 |
| North Arkansas | September 28 and 29 |
| New York | Sept. 30 and Oct. 1 |



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